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Being a Monthly Magazine which is published in Los-Angeles on the Fifteenth day of every month edited by

Manly P. Hall

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devoted to the Search for the Fundamental Verities Existing in the Educational Systems · Religions and Philosophies of All Ages

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DEVOTED TO THE SEARCH FOR THE FUNDAMENTAL VERITIES EXISTING IN THE EDUCATIONAL SYSTEMS, RELIGIONS, AND PHILOSOPHIES OF ALL AGES

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Do You Know?

That the custom of casting a shoe after a bride grew out of the ancient practice of indicating the transfer of property by the delivery of a shoe, and in the case of a bride signified that the parents relinquished all right or dominion over their daughter.

That through the middle of the Church of the Holy Ghost in Heidelberg, Germany, a partition wall has been run, that services according to the Roman-Catholic and Protestant rituals may be held at the same time.

That pottery is the oldest, the longest, and the most widely diffused of human arts.

That in Algeria there is the strange phenomenon of a river of genuine ink formed by the junction of two streams, the waters of the first being strongly impregnated with iron and those of the second with gallic acid.

That on his deathbed Virgil wished to burn his epic poem, the Æneid, because after spending the last eleven years of his life in writing it he proposed to devote three years more to polish and complete the poem.

That while Latin ceased to be a spoken language A. D. 580, it remained the organ of general literature and diplomacy until the early part of the 17th century.

That upon hearing the story upon which Longfellow's poem, "Evangeline," is founded, Hawthorne first thought of making it the subject of a romance, but later turned it over to Longfellow as more suitable for an idyl.

That Titian's painting, "Christ with the Tribute Money," is considered by art critics to be the most perfect representation of the Godlike beauty and calm majesty of Christ.

The EDITOR'S BRIEFS

Mental Attitude as the Basis of Efficiency

Great corporations and industrial enterprises are beginning to realize more and more the part that mental attitude plays in business efficiency. They are realizing the value of the contented employe, and that the goodwill of their own servants plays no little part in the success of an enterprise. In days gone by the employe was looked upon as a necessary inconvenience, as a menial who must do as he was told or be fired. Those who were underlings forever stood with the sword of Damocles over their heads, living in awe of the boss and in momentary expectation of being fired, abject slaves of a commercial system which gave them no place. If they sought to rebel against this system, it meant unemployment, suffering and even starvation.

This day of tyranny, however, is over, for industry discovered that those who work through fear are only eye servants and that the sourness and hatred which was heaped upon industry by those who were as cogs in its wheels inhibited the output, diminished the efficiency, and left the officials of the corporation without friends or even the respect of their employes. In the days past the employer did not care what his help thought of him, but he is now beginning to realize that the attitude of his office force, and of his industrial workers, must be taken consideration and form one of the keynotes of an enterprise.

So today we find the cooperative plan—a plan in which the servant is consulted by his own master, in which he is given a living wage, and a voice in the running of the enterprise. Such a system increases the efficiency of the entire force and is now the only possible way to prevent a great industrial revolution.

The cheerful worker does three times the work of the overtaxed, underpaid, grumbling clerk. The smiling face of the employe sells the products of the corporation. It means that there will never be a shortage of labor in that corporation and that its workers, humanely treated and honestly considered, will give that touch of personal sympathy to the enterprise, which has a market value many times the amount of money expended in order to create it.

As this is true in the commercial world, so it is true in every walk of life. As man at the present time capitalizes the efficiency of his brother man and also realizes that his efficiency is his capital, both in the commercial world and in the world of letters, he is realizing more and more that the proper mental outlook on life is the basis of his ability to meet the problem of daily existence.

The ability to meet problems, to endure hardships, and to labor methodically are expressions of efficiency, and in this day and age of the world, not only must a product be sold but because of the keenness of competition it must literally sell itself, because of its economy and merits. And just as a product

must sell itself, so the individual who wishes to be a success in world affairs must learn to sell himself to the world. Before a man can sell an automobile, he must sell himself to the purchaser; before a man will be promoted in the commercial world, he must sell himself to the employer.

Now let us briefly analyze what is meant when we say a person must sell himself. By this is simply meant that he must prove not only that he is necessary to the development of a certain thing but that he is the one best fitted to perform a certain work to attain a certain result or to demonstrate a certain quality. In other words, by selling oneself is meant that a person must convince another of his merits to the extent that the other comes to realize that the party in question is necessary to the success of the enterprise.

Efficiency sells a man in the commercial world more quickly than anything else and efficiency is 50 percent experience and 50 percent mental attitude. The drone may have experience but suffering from a diseased mental attitude and an unhealthy outlook on life he is of little value, while often an individual without experience but whose outlook upon life is healthy passes like a skyrocket through the heavens of industrialism, leaving far behind older and wiser heads who have become rutted or who suffer from an unhealthy or distorted mental outlook.

As we see it, there are three mental outlooks which at the present time are making failures out of people who would otherwise be successes. The first type who eliminates himself from the social order of things and in so doing loses his opportunity to sell himself to the world is the radical. Please do not think for a moment that there is no need for reforms or that man must not rise and see that the necessary steps are taken to correct the idiosyncrasies of our social system. But it is possible to be progressive without being bolshevistic, it is possible to assist materially in the mending of our social fabric without the attitude of the anarchist. The rabid mind which lives only to criticize, to tear down, and to abolitionize, destroys itself and at the same time removes itself from the field of useful labors. The radical has not a healthy outlook on life. His keynote is the critical mind. There is something the matter with everything he comes in contact —from the way his sausage is cooked to the way the country is run— and such an individual is seldom, if ever, a success in any walk of life. Such types finally mass themselves into a group of ragged, dirty, disheveled bolsheviks and soap box orators who can never wield a greater power than that of brute force. Their mental attitude has ostracized them from society and completely divided them from the very thing they sought to serve.

While the conformist is often forced to conform his will, the greatest good to the greatest number demands diplomacy in every walk of life. Diplomacy does not necessarily mean that the individual should sacrifice his personal viewpoint but it means that he will hold that viewpoint in abeyance until socially and economically he is successful or powerful enough in world affairs to make an intelligent use of that viewpoint. As a recognized leader in world affairs he will be capable of promulgating his viewpoint and, if necessary, of tearing down the social standard to rebuild it on a more solid foundation; but as a mere individual unhonored and unsung, the radical, instead of eliminating society and its evils, really eliminates himself from society.

Therefore, we say that the radical mind, the mind always set upon the unconventional and the unusual, is seldom desired by any enterprise

wherein success plays an important function, because the radical mind succeeds in nothing except in making enemies. The healthy mental attitude is capable of taking the ideals of the radical and applying them to its life and unfoldment, but it does so in a big, broad, cheerful and constructive way, which surrounds it with friends and wellwishers. Often this cheerful mind will pass the new law and tear down the old subterfuge and sham without the world ever suspecting it, while the radical and the bolshevik, who is always tearing at the soul of sociology and economics, only lands himself in jail, in the law courts, and an untimely grave. One man cannot convert humanity by opposing it; he must convert humanity by gaining its confidence and have it moving with him instead of against him. By doing this, man sells his idea, while with the radical the plea merely destroys him. At the present time, there is a flood of radicalism in all walks of life. Radical government anarchists throw bombs of verbosity at each other, insipid parlor anarchists flay our social system, to replace the decaying ethics of the days gone by with still more rotten figments of their own imagination, and like most bolshevistic minds tear down eternally but have nothing better to offer to take the place of the thing they have destroyed. Therefore, we put first in the list of unhealthy mental attitudes the small-town bolshevik and half-baked "Red." He has an unhealthy outlook on life. Everything he sees is tinged with perversity. Regardless of his training or his education or his really spiritual ideals, his mental attitude debars him from society and leaves him helpless in his efforts to regenerate the plan of being.

The second undesirable mental attitude which we wish to discuss is the state of melancholia. We have not only the radical who wishes to blow up everything and get his fingers at the throat of something but we also have the individual who is just sour and lives entirely in a realm of failure, gloom, despondency and general dolefulness. These individuals are long-faced, sorrowful persons who spread gloom with their very presence. The world has no place for them because at this time everyone has more troubles than they know what to do with and few wish to discuss those of other people or be forced to shoulder the burdens of any save themselves. For this temperament there is but one remedy and that is the sunshine cure. They must realize that in spite of the fact that their mother-in-law cut them out of her will or that they had to pay brother's funeral expenses, the world cares little but hands the palm of the victor to the face with the smile. The attitude of indifference to responsibility and the lack of interest in the problem at hand is a poor recommendation in modern world affairs. A business takes an interest in the person who takes an interest in that business. The office manager today feels that he has really hired a man when he hires with personality the goodwill, and few succeed in enterprises which their hearts are not in. Where their treasure is there will their heart be also, the Scripture has stated, and the modern business world of today promotes and distinguishes those whose hearts are in their work. In spite of petty graft, the whole-hearted one seldom fails if he has energy and the proper mental outlook on life. Under the heading of melancholia we have the individual who lacks interest, who manifests incessantly those qualities which show that the blood moves slowly in his veins. The doors of enterprises, both spiritual and material, close upon the drone who does just what he has to and nothing more, who labors with his mind far away, or who is turned from the path of sunshine by every reverse. In this

way, you see how the mental attitude and not the skill with the fingers makes and breaks us in the world of affairs.

The third division we will mention under the heading of mental attitude is the egotist. In the modern world, be it political, sociological, philosophical, or religious, the employer and the fellow-worker throws up his hands and turns away in despair when he finds blooming in a soul the flower of egotism. The great sorrow of the egotist is that he seldom recognizes the fault in himself. He fights the whole world to prove his own position, is blind to his own faults, and has the most helpless mental attitude that is known. There are always a great number of people to fill positions of little importance but there has never been a surfeit of great men and great women. The world delegates authority to all who are capable of standing it and egotism is the proof of the lack of control of self. When the world bestows power upon an individual, upon a group of individuals, upon a government, or upon a scheme of things, it does so because that individual has demonstrated the qualities of worthiness or because that organization, government, or scheme of things, exhibited fitness to be entrusted with responsibility. There is an endless need of people who can carry responsibility without showing it. In this world the successful manager is the one whoe superiority is the least suspected. The idea of the great man on the pedestal is dying out and men today serve men more and more because they recognize in the one they serve the qualities they themselves do not possess. The successful leader in all walks of life is the one who leads through confidence and not one who demands to be leader because of the sceptre of authority. Therefore, we say that the third mental attitude which destroys efficiency of individuals in world affairs is egotism. It convinces those who do not know that they know almost everything and causes exhibitions of power which are ever obnoxious to the democratic minds of the twentieth century.

If individuals would trace their own characters carefully and study their own mental attitude on life—whether the world they live in is bright and cheery or whether it is dark and gloomy with the forebodings of their own souls, whether they accept responsibility or not, whether they exhibit the carelessness of mentality which does not give a rap and many similar things—they will find in their own natures and their outlook on life the reason for the position they occupy in society, whether it be successful or unsuccessful. And for those who are molding characters-to-be, the natural, human, intelligent, cheerful outlook, if cultivated, will give them precedence in the world of men over many older and wiser heads whose views are radical, whose minds are sour, or whose lives are rutted with the crystallization of their own thoughts.

The development of the paraffin and other hydrocarbon industries during the present generation may make us fancy that this is a modern discovery; but it is the fact that the fire on the Hebre altar, fed by the Jewish priests, was our familiar petroleum, and was called "naphthar" or "nephi," a Hebrew word signifying purification.—James Campbell Brown.

The Delphian Oracles

The worship of Apollo included the establishment and maintenance of places of prophecy, by means of which the gods could communicate with man and reveal futurity to such as deserved the boon. The early history of Greece abounds with accounts of talking trees, rivers, statues, and caves within which nymphs, dryads or dæmons had taken up their abodes and from which they delivered oracles. While Christian authors have tried to prove that oracular revelations were delivered by the Devil for the purpose of misleading humanity, they have not dared to attack the theory of oracles because of the repeated reference to oracles in their own sacred writings. If the onyx stones on the shoulders of Israel's high priest made known by their flashings the will of Jehovah, then a black dove, temporarily endowed with the faculty of speech, could certainly pronounce oracles in the temple of Jupiter Ammon. If the witch of Endor could invoke the shade of Samuel, who then gave prophecies to Saul, could not a priestess of Apollo call up the specter of her liege to foretell the destiny of Greece?

The most famous oracles of antiquity were those of Delphi, Dodona, Trophonius, and Latona, of which the talking oak trees of Dodona were the oldest. Though it is impossible to trace the genesis of the theory of oracular prophecy, it is known that many of the caves and fissures set aside by the Greek as oracles were sacred long before the rise of Grecian culture.

The oracle of Apollo at Delphi remains one of the unsolved mysteries of the ancients. Alexander Wilder derives the word *Delphi* from *delphos,* the womb. This name was chosen by the Greeks because of the shape of the cavern of the earth. The original name of the oracle was *Pytho,* so-called because its chambers had been the abode of the great serpent *Python,* a fearful creature which had crept out of the slime left by the receding flood that had destroyed all human beings except Deucalion and Pyrrha. Climbing the side of Mount Parnassus, Apollo slew the serpent after a prolonged combat and threw the body of the reptile down the fissure of the oracle. From that time on, the Sun-God, surnamed the Pythian Apollo, gave oracles from the vent and lent himself as the patron god of Delphi. Dionysius shared this honor with him. After being vanquished by Apollo, the spirit of *Python* remained at Delphi as the representative of his conqueror, and with the aid of his effluvium the priestess was able to come *en rapport* with the god. The fumes, rising from the fissure of the oracle, were supposed to come from the decaying body of *Python.* The name *Pythoness,* or *Pythia,* given to the female hierophant of the oracle, literally means one who has been thrown into a religious frenzy by inhaling fumes rising from decomposition. It is of further interest to note that the Greeks believed the oracle of Delphi to be the navel, or umbilicus, of the world, thus proving that they considered the planet as an immense human being. The connec-

tion between the principle of oracular revelation and the occult significance of the navel is an important secret belonging to the ancient Mysteries.

The oracle is much older, however, than the story given above, which was probably formulated by the priests to explain the phenomena to those inquisitive persons whom they did not consider worthy to be enlightened regarding the true esoteric nature of the oracle. Some believe that the Delphic fissure was discovered by a Hyperborean priest, but as far back as recorded history goes the cave was sacred and persons came from all parts of Greece and nearby countries to question the dæmon who dwelt in its chimney-like vent. Priests and priestesses guarded it and served the spirit who dwelt therein and who illuminated humanity through the gift of prophecy.

The story of the original discovery of the oracle runs something as follows: Shepherds tending their flocks on the side of Mount Parnassus were amazed at the antics of goats that wandered close to a great chasm on the southwestern spur of the hill. The animals jumped about as though trying to dance, and emitted strange cries unlike anything ever heard before. At last one of the shepherds, curious to learn the cause of the phenomenon, approached the vent from which were rising noxious fumes. Immediately he was seized with a prophetic ecstacy, danced with wild abandon, sang, pronounced inarticulate sounds, and also foretold that which was to come to pass in the future. Others tried with the same result. The fame of the place spread and many came to discover the future by inhaling the mephitic fumes which exhilarated to a point resembling the state of epilepsy. Not a few of those who came, being unable to control themselves and having temporarily the strength of madmen, tore themselves from those seeking to restrain them and, jumping into the vent, perished. In order to prevent this a wall was erected around the fissure and a prophetess was appointed to act as a mediator between the oracle and those who came to question it. According to later authorities, a tripod of gold ornamented with carvings of Apollo in the form of Python, the great serpent, was placed over the cleft, and on this arranged a specially-prepared seat so constructed that a person would have difficulty in falling off while under the influence of the oracular fumes. Just prior to this time the story to the effect that the fumes of the oracle were from the decaying body of Python was circulated. It is possible that the oracle itself revealed its own origin.

For many centuries during its early history, virgin maidens were consecrated to the service of the oracle. They were called the *Phoebades,* or *Pythiæ,* and constituted that famous order now known as the Pythian priesthood. It is probable that women were chosen to receive the oracles because their sensitive and emotional natures responded more completely and quickly to "the fumes of enthusiasm."

Three days before the time set to receive the communications from Apollo the virgin priestess commenced the ceremony of purification. She bathed in the Castallian well, abstained from all food, drank only from the fountain of Cassotis, which was brought into the temple through concealed pipes, and just before mounting the tripod chewed a few leaves of the sacred bay tree. It has been suspected that the water was drugged to bring on distorted visions or that the priests of Delphi were able to manufacture an exhilarating and intoxicating gas which they conducted by subterranean ducts and released into the shaft of the oracle some feet below

the surface. Neither of these theories has been proved, however, nor do they in any way explain the accuracy of the predictions.

When the young prophetess had completed the process of purification, she was clothed in sanctified raiment and led to the tripod, upon which she seated herself, surrounded by the noxious vapors rising from the yawning fissure. Gradually, as she inhaled the fumes, a change came over her. It was as if a different spirit had entered into her body. She struggled, tore her clothing, and uttered inarticulate cries until after a time her struggles ceased. She then became very calm and a great majesty seemed to possess her, and with eyes fixed in space and her body rigid she uttered the prophetic words. The predictions were usually in the form of hexameter verse but the words were often ambiguous and unintelligible. Every sound that was made and every movement of her body was carefully recorded by the five Hosii, or holy men, who were appointed as scribes to preserve the minutest details of each divination. (The Hosii were appointed for life and were chosen from the direct descendants of Deucalion.)

Upon the delivery of the oracle, the Pythia began to struggle again and the spirit released her. She was then carried or supported to a chamber of rest, where she remained until the nervous ecstasy passed away.

In his dissertation on *The Mysteries,* Iamblichus describes how the spirit of the oracle—a fiery dæmon, even Apollo himself—took control of the Pythoness and manifested through her: "But the prophetess in Delphi, whether she gives oracles to mankind through an attenuated and fiery spirit, bursting from the mouth of the cavern or whether being seated in the adytum on a brazen tripod, or on a stool with four feet, she becomes sacred to the God; whichsoever of these is the case, she entirely gives herself up to a divine spirit, and is illuminated with a ray of divine fire. And when, indeed, fire ascending from the mouth of the cavern circularly invests her in collected abundance, she becomes filled from it with a divine splendour. But when she places herself on the seat of the God, she becomes coadapted to his stable prophetic power: and from both of these preparatory operations she becomes wholly possessed by the God. And then, indeed, he is present with and illuminates her in a separate manner, and is different from the fire, the spirit, the proper seat, and, in short, from all the visible apparatus of the place, whether physical or sacred."

Among the celebrities who visited the oracle of Delphi were the immortal Apollonius of Tyana and his disciple Damsi. After making offerings and being crowned with a laurel wreath and given a branch of the same plant to carry on his hand, Apollonius passed behind the statue of Apollo that stood before the entrance to the cave and descended into the sacred place of the oracle. The priestess was also crowned with laurel and her head bound with a band of white wool. When Apollonius asked the oracle if his name would be remembered by future generations, the Pythoness answered in the affirmative but declared that it would always be calumniated. Apollonius left the cavern in anger but time has proved the accuracy of the prediction, for the early church fathers perpetuated the name of Apollonius as the Antichrist. (For details of the story see *Historie de la Magie.*)

The messages given by the virgin prophetess were turned over to the philosophers of the oracle, whose duty it was to interpret the same and apply them to the problems on hand. The philosophers, having completed their labors, delivered the results to the poets, who immediately transposed the prophecies into odes and lyrics, setting forth in exquisite form the statements presumably made by Apollo, and published them for the edification of the populace.

Serpents were much in evidence at the oracle of Delphi. The base of the tripod upon which the Pythia sat was composed of the twisted bodies of three large snakes. According to some authorities, one of the methods used to produce the prophetic ecstasy was to force the young priestess to gaze into the eyes of a serpent, when, fascinated and hypnotized, she spoke forth with the voice of the god.

While the early Pythian priestesses were always maidens, some still in their teens, a law was later passed that only women over fifty years of age should be the mouthpiece of the oracle. These older women dressed as young girls and went through the same ceremonial as the first Pythiæ. The change was probably the direct result of a series of assaults made upon the persons of the priestesses by the profane.

During the early history of the Delphian oracle the god only spoke every seven years and then upon the birthday of Apollo. But as time went on the demand so increased that the Pythia was forced to seat herself upon the tripod every month. The time selected for the consultation and the questions to be answered were determined either by lot or a vote of the inhabitants of Delphi.

It is generally admitted that the effect of the Delphian oracle upon the Greek culture was both constructive and profound. James Gardner sums up its influence in the following words: "Its reponses revealed many a tyrant and foretold his fate. Through its means many an unhappy being was saved from destruction and many a perplexed mortal guided in the right way. It encouraged useful institutions and promoted the progress of useful discoveries. Its moral influence was on the side of virtue, and its political influence in favor of the advancement of civil liberty."—(See Faiths of the World.)

(First Published in "The Philosopher")

PERCEPTION OF TRUTH

Wisdom, as a principle, is inconceivable unless it becomes manifest in the wise, and only the wise are capable to recognize it. A man without knowledge knows nothing. It is not man in his aspect as a being without any principle who can know any principle whatever; it is always the principle itself that recognizes itself in other forms. Thus, if a person wants to know the truth, the truth must be alive in him; if there is no truth in him, he can perceive no truth, neither within himself nor in external nature. For ever the truth is crucified between two "thieves" called "superstitition" and "scepticism," and if we see only one of the crucified thieves, we are liable to mistake him for the truth; but the two forms of the thieves are distorted, or, to express it more correctly, the truth is distorted in them. Only when we are capable to recognize the straight form of the Saviour hanging between the two distorted thieves, will we see the difference and know where to search for the Redeemer.—Franz Hartmann.

A Notable Reprint

The Platonic Philosopher's Creed

(Note: In his preface to the volume from which the following extract is taken, Thomas Taylor, the translator, says: "The Creed of the Platonic Philosopher is added for the purpose of presenting the *intelligent* reader with a synoptical view of that sublime theology which was first obscurely promulgated by Orpheus, Pythagoras and Plato, and was afterwards perspicuously unfolded by their legitimate disciples; a theology which, however, it may be involved in oblivion in *barbarous,* and derided in *impious* ages, will again flourish for very extended periods, through all the infinite revolutions of time.")

1. I believe in one first cause of all things, whose nature is so immensely transcendent, that it is even super-essential; and that in consequence of this it cannot properly either be named, or spoken of, or conceived by opinion, or be known, or perceived by any being.

2. I believe, however, that if it be lawful to give a name to that which is truly ineffable, the appellations of *The One* and *The Good* are of all others the most adapted to it; the former of these names indicating that it is the principle of all things, and the latter that it is the ultimate object of desire to all things.

3. I believe that this immense principle produced such things as are first and proximate to itself, most similar to itself; just as the heat *immediately* proceeding from fire is most similar to the heat in the fire; and the light *immediately* emanating from the sun, to that which the sun essentially contains. Hence, this principle produces many principles proximately from itself.

4. I likewise believe that since all things differ from each other, and are multiplied with their proper differences, each of these multitudes is suspended from its one proper principle. That, in consequence of this, all beautiful things, whether in souls or in bodies, are suspended from one fountain of beauty. That whatever possesses symmetry, and whatever is true, and all principles are in a certain respect connate with the first principle, so far as they are principles, with an appropriate subjection and analogy. That all other principles are comprehended in this first principle, not with interval and multitude, but as parts in the whole, and number in the monad. That it is not a certain principle like each of the rest; for of these, one is the principle of beauty, another of truth, and another of something else, but it is *simply principle.* Nor is it simply the *principle of beings,* but it is the *principle of principles;* it being necessary that the characteristic property of principle, after the same manner as other things, should not begin from multitude, but should be collected into one monad as a summit, and which is the principle of principles.

5. I believe, therefore, that such things as are produced by the first good in consequence of being connascent with it, do not recede from essential goodness, since they are immovable and unchanged, and are eternally estab-

lished in the same blessedness. All other natures, however, being produced by the one good, and many goodnesses, since they fall off from essential goodness, and are not immovably established in the nature of divine goodness, possess on this account the good according to participation.

6. I believe that as all things considered as subsisting *causally* in this immense principle, are transcendently more excellent than they are when considered as effects proceeding from him; this principle is very properly said to be all things, *prior* to all; *priority* denoting exempt transcendency. Just as number may be considered as subsisting occultly in the monad, and the circle in the centre; this *occult* being the same in each with *causal* subsistence.

7. I believe that the most proper mode of venerating this great principle of principles is to extend in silence the ineffable parturitions of the soul to its ineffable co-sensation; and that if it be at all lawful to celebrate it, it is to be celebrated as thrice unknown darkness, as the god of all gods, and the unity of all unities, as more ineffable than all silence, and more occult than all essence, as holy among the holies, and concealed in its first progeny, the intelligible gods.

8. I believe that self-subsistent natures are the immediate offspring of this principle, if it be lawful thus to denominate things which ought rather to be called ineffable unfoldings into light from the ineffable.

9. I believe that incorporeal forms or ideas resident in a divine intellect, are the paradigms or models of every thing which has a perpetual subsistence according to nature. That these ideas subsist primarily in the highest intellects, secondarily in souls, and ultimately in sensible natures; and that they subsist in each, characterized by the essential properties of the beings in which they are contained. That they possess a *paternal, producing, guardian, connecting, perfective,* and *uniting* power. That in *divine beings* they possess a power fabricative and gnostic, in *nature* a power fabricative but not gnostic; and in *human souls* in their present condition through a degradation of intellect, a power gnostic, but not fabricative.

10. I believe that this world, depending on its divine artificer, who is himself an intelligible world, replete with the archetypal ideas of all things, is perpetually flowing, and perpetually advancing to being, and, compared with its paradigm, has no stability, or reality of being. That considered, however, as animated by a divine soul, and as being the receptacle of divinities from whom bodies are suspended, it is justly called by Plato, a blessed god.

11. I believe that the great body of this world, which subsists in a perpetual dispersion of temporal extension, may be properly called a *whole, with a total subsistence,* or a *whole of wholes,* on account of the perpetuity of its duration, though this is nothing more than a flowing eternity. That the other wholes which it contains are the celestial spheres, the sphere of æther, the whole of air considered as one great orb; the whole earth, and the whole sea. That these spheres are *parts with a total subsistence,* and through this subsistence are perpetual.

12. I believe that all the parts of the universe are unable to participate of the providence of divinity in a similar manner, but some of its parts enjoy this eternally, and others temporally; some in a primary and others in a secondary degree; for the universe being a perfect whole, must have a first, a middle, and a last part. But its first parts, as having the most excellent subsistence, must always exist according to nature; and its last parts must sometimes exist according to, and sometimes contrary to, nature. Hence, the celestial bodies, which are the first parts of the universe, perpetually subsist

according to nature, both the whole spheres, and the multitude co-ordinate to these wholes; and the only alteration which they experience is a mutation of figure, and variation of light at different periods, but in the sublunary region, while the spheres of the elements remain on account of their subsistence, as wholes, always according to nature; the parts of the wholes have sometimes a natural, and sometimes an unnatural subsistence: for thus alone can the circle of generation unfold all the variety which it contains. I believe, therefore, that the different periods in which these mutations happen, are with great propriety called by Plato, periods of *fertility* and *sterility*: for in these periods a fertility or sterility of men, animals, and plants takes place; so that in fertile periods mankind will be both more numerous, and upon the whole superior in mental and bodily endowments to the men of a barren period. And that a similar reasoning must be extended to irrational animals and plants. I also believe that the most dreadful consequence attending a barren period with respect to mankind is this, that in such a period they have no scientific theology, and deny the existence of the immediate progeny of the ineffable cause of all things.

13. I believe that as the world considered as one great comprehending whole is a divine animal, so likewise every whole which it contains is a world, possessing in the first place a self-perfect unity proceeding from the ineffable by which it becomes a god; in the second place, a divine intellect; in the third place, a divine soul; and in the last place a deified body. That each of these wholes is the producing cause of all the multitude which it contains, and on this account is said to be a whole prior to parts; because considered as possessing an eternal form which holds all its parts together, and gives to the whole perpetuity of subsistence, it is not indigent of such parts to the perfection of its being. And that it follows by a geometrical necessity, that these wholes which rank thus high in the universe must be animated.

14. Hence I believe that after the immense principle of principles in which all things causally subsist absorbed in super-essential light, and involved in unfathomable depths, a beautiful series of principles proceeds, all largely partaking of the ineffable, all stamped with the occult characters of deity, all possessing an overflowing fulness of good. That from these dazzling summits, these ineffable blossoms, these divine propagations, being, life, intellect, soul, nature, and body depend; *monads* suspended from *unities,* deified natures proceeding from deities. That each of these monads is the leader of a series which extends to the last of things, and which, while it proceeds from, at the same time abides in, and returns to its leader. Thus all beings proceed from and are comprehended in the first being; all intellects emanate from one first intellect; all souls from one first soul; all natures blossom from one first nature; and all bodies proceed from the vital and luminous body of the world. That all these great monads are comprehended in the first one, from which both they and all their depending series are unfolded into light. And that hence this first one is truly the unity of unities, the monad of monads, the principle of principles, the god of gods, one and all things, and yet one prior to all.

15. I also believe that man is a microcosm, comprehending in himself *partially* every thing which the world contains divinely and *totally*. That hence he is endued with an intellect subsisting in energy, and a rational soul proceeding from the same causes as those from which the intellect and soul of the universe proceed. And that he has likewise an ethereal vehicle analog-

ous to the heavens, and a terrestrial body composed from the four elements, and with which also it is co-ordinate.

16. I believe that the rational part of man, in which his essence consists, is of a self-motive nature, and that it subsists between intellect, which is immovable both in essence and energy, and nature, which both moves and is moved.

17. I believe that the human as well as every mundane soul, uses periods and restitutions of its proper life. For in consequence of being measured by time, it energizes transitively, and possesses a proper motion. But every thing which is moved perpetually, and participates of time, revolves periodically, and proceeds from the same to the same.

18. I also believe that as the human soul ranks among the number of those souls that *sometimes* follow the mundane divinities, in consequence of subsisting immediately after dæmons and heroes the *perpetual* attendants of the gods, it possesses a power of descending infinitely into the sublunary region, and of ascending from thence to real being. That in consequence of this, the soul while an inhabitant of earth is in a fallen condition, an apostate from deity, an exile from the orb of light. That she can only be restored while on earth to the divine likeness, and be able after death to reascend to the intelligible world, by the exercise of the *cathartic* and *theoretic* virtues; the former purifying her from the defilements of a mortal nature, and the latter elevating her to the vision of true being. And that such a soul returns after death to her kindred star from which she fell, and enjoys a blessed life.

19. I believe that the human soul essentially contains all knowledge, and that whatever knowledge she acquires in the present life, is nothing more than a recovery of what she once possessed; and which discipline evocates from its dormant retreats.

20. I also believe that the soul is punished in a future for the crimes she has committed in the present life; but that this punishment is proportioned to the crimes, and is not perpetual; divinity punishing, not from anger or revenge, but in order to purify the guilty soul, and restore her to the proper perfection of her nature.

21. I also believe that the human soul on its departure from the present life, will, if not properly purified, pass into other terrene bodies; and that if it passes into a human body, it becomes the soul of that body; but if into the body of a brute, it does not become the soul of the brute, but is externally connected with the brutal soul in the same manner as presiding dæmons are connected in their beneficent operations with mankind; for the rational part never becomes the soul of the irrational nature.

22. Lastly, I believe that souls that live according to virtue, shall in other respects be happy; and when separated from the irrational nature, and purified from all body, shall be conjoined with the gods, and govern the whole world, together with the deities by whom it was produced.

Emerson is a citizen of the universe who has taken up his residence for a few days and nights in this traveling caravansary between the two inns that hang out the signs of Venus and Mars.—Ralph Waldo Emerson, by Holmes.

Mr. Hall's Most Recent Picture

The accompanying reproduction is from an oil painting of Mr. Hall by the eminent English artist, Mr. E. Hodgson Smart.

The portrait—which is life size—will be on exhibition at the Church of the People the first Sunday morning in August.

Mr. Smart began his art career at the age of fourteen, having gained at that time the certificates from South Kensington, London, which qualified him to teach art in any of the South Kensington art schools in England. At the age of twenty he passed into the head class at the Antwerp Academy, gaining first prize in an examination where over two thousand pupils competed. The painting which won the prize is now in the old museum at Antwerp. Mr. Smart afterwards studied at Julian's in Paris, and later with Sir Hubert Von Herkomer in London.

His first important picture, "Prayer in a Belgian Church," was specially invited to every important exhibition at the time in England. Afterwards when his portraits of "The Lady in Black" and "The Artist's Mother" were hung in the Royal Academy of London he received many important commissions including one from the Duke of Northumberland; he also painted King Edward, Queen Alexandria, Earl Carrington, Duke of San Martino, Prince Pigniatelli, Baron van der Capellen, head of the Dutch Cavalry, Baron van Sytzama, and many other distinguished people.

Mr. Smart's work has always been characterized by its nobility, strength, and refinement. He believes the artist should be forgotten in the presence of his own work, and that the better the portrait the more it reveals of the sitter and the less of the painter.

Among Mr. Smart's most recent pictures are three portraits of Marshal Foch, three of General Pershing, three of President Harding, one of Admiral Sims, one of Sir Arthur Currie, one of Hon. Newton D. Baker, one of Sir Robert Borden, and a full-length seated portrait of Dr. Annie Besant. The artist believes his portrait of Mr. Hall—which is his very latest work—to be also one of his best.

Art and Archaeology published the following comment on Mr. Smart's portrait of President Harding:

"The President is very seriously interpreted, with great dignity, and the picture, which is a standing three-quarter length, cannot fail to impress all by the splendid character depicted. It is one of the few great portraits of a President. One may find in the Library of Congress Print Division almost numberless portraits of noted Presidents. Washington was successfully painted by many, perhaps best by Gilbert Stuart, President Jackson by Sully, Lincoln and Roosevelt by several artists, and Woodrow Wilson by John Singer Sargent. It is not too much to say that in the years to come Hodgson Smart's 'President Harding' will rank with the very best of these, for Mr. Smart is a very wonderful painter."

A portrait in oil
of
Manly P. Hall

by E. Hodgeson Smart

Orientalism

The Ten Incarnations of Vishnu

By MANLY P. HALL

On a rocky island in the harbor of Bombay is a series of remarkable caverns carved from the living rock. In the first of these is to be seen the colossal figure of the Brahmanic Creator in His threefold aspect of Brahma, Vishnu, and Shiva. The image consists of only the head and shoulders, is over twenty feet high, and was originally concealed from the eyes of the profane by swinging doors composed of great blocks of native rock. The *Trimurti,* as it is commonly called, constitutes one of the most sacred and secret emblems of the Hindus, being equivalent to the triangle of the Freemasons and the three-headed Christ of the early Christian mystics.

The island upon which the caves are situated was explored by the Portugese, who named it *Elephanta* because of a beautifully carved figure of an elephant which they found in a conspicuous place. Before this very *Trimurti* the great Pythagoras was initiated into the Brahman Mysteries, and in these same caves one of the most exquisite examples of a pre-Christian crucifix was discovered. The carvings in the Elephanta caverns are world famous for their beauty and lifelike appearance. We remember one group in particular. It was a scene depicting the marriage of Shiva and Pavti. Brahma is present to bless the marriage and the coy expression on the face of the bride is only equalled by the look of sheepishness on the features of the groom. The figures are life size and in high relief, but have been subjected to considerable mutilation at the hands of Mohammedans, Christian missionaries, and thoughtless tourists.

The great figure of the *Trimurti* in its gloomy recess means little to the hosts of tourists who gaze upon it and then turn to other wonders. Students of philosophy and comparative religion, however, see in this image a magnificent exposition of the Secret Doctrine of the ancient Brahmans, a doctrine which, alas, is fast disappearing from the people to whom it was originally revealed.

It matters little what nation be considered. In almost every instance its religion is founded upon the doctrine of a Trinity. The chief triad of the Greeks was Uranus, Saturn, and Jupiter; of the Egyptians, Ammon, Ra, and Osiris; of the Persians, Ahura-Mazda, Mithras, and Ahriman; of the Qabbalistic Hebrews, Kether, Chokmah, and Binah; of the Christians, the Father, Son, and Holy Ghost; of the Pythagoreans, the monad, the duad, and the triad.

In his *Inquiry into the Trinity of the Ancients* Isaac Preston Cory lists the following triads which were accepted by the ancients as representing the fundamental expressions of divine power and energy:

"From the different Orphic fragments we find that the Orphic Trinity consisted of

Metis,	Phanes, or Eros,	Ericapæus.
which are interpreted		
Will, or Counsel,	Light, or Love,	Life, or Lifegiver.

From Acusilaus,

Metis,	Eros,	Ether.

From Hesiod, according to Damascius,

Earth,	Eros,	Tartarus.

From Pherecydes Syrius,

Fire,	Water,	Spirit, or Air.

From the Sidonians,

Cronus,	Love,	Cloudy darkness.

From the Phœnicians,

Ulomus,	Chusorus,	The Egg.

From the Chaldæan and Persian Oracles of Zoroaster,

Fire,	Sun,	Ether.
Fire,	Light,	Ether.

From the later Platonists,

Power,	Intellect,	Father.
Power,	Intellect,	Soul, or Spirit.

By the ancient Theologists, according to Macrobius, the Sun was invoked in the Mysteries, as

Power of the world,	Light of the world,	Spirit of the world.

To which may perhaps be added, from Sanchoniatho, the three sons of Genus,

Fire,	Light,	Flame."

To the list given by Cory may be added a very fundamental geometrical illustration: the triad of primitive symbols consisting of the point, the line, and the circle. The point is the appropriate emblem of the One Creative Cause—the First or the Source. All lines are merely rows of dots and all bodies aggregations of dots. In the Christian system of theology the dot would be the appropriate emblem of God the Father, for it is the One of which all creatures are but parts. The line is the outpouring of the dot, the One coming into expression; it is, therefore, the second person of the Creative Triad. In the Hindu school this second person is called *Vishnu*, which corresponds to the *Christ* of the Christians. The line bears witness to the potentialities of the dot for it is the outpouring or welling up of that Eternal Life forever concealed within the profundity of the germinative dot. The circle marks the circumference of the dot and limits the outpouring of the line. Therefore, it is the *destroyer*, the yawning mouth that swallows up the life of the dot, the *hades* into which the line descends and where it remains until it has overcome the mystery of death, which mystery is part of the secret of the circle. In India the circle is called *Shiva*, the *Destroyer*, the Lord of the mundane sphere; to Christendom it is known as the *Holy Ghost*, or the third person of the Divine Triad.

The dot, the line, and the circle may also be considered as natural emblems of life, intelligence, and substance—the three unknown causes which Huxley declared could never be discovered: consciousness, intelligence, and force. It is interesting to note that the three major divisions of human thought—namely the scientific, the philosophic, and the theologic—should have respectively the circle, the line, and the dot as their natural symbols. The circle, representing force and matter, limits the achievements of science to those elements from which the material universe was fabricated. The task of science is to solve the mystery of the circle; beyond that mystery it cannot go. Where science leaves off, however, philosophy must begin and the labor to which philosophy is dedicated is to solve the enigma of that intermediate line (the radius) which connects the dot and the circle. The

name of that line is intelligence and the highest form of intelligence is that capable of accurately estimating the relationship existing between spirit and matter. Beyond reason philosophy cannot go, for reason is the highest phase of philosophic attainment. To theology, therefore, is assigned the labor of discovering and analyzing the nature of the dot—that spiritual Cause which neither the mind nor the hand can reach but which is cognizable only by its own spiritual correlate within the constitution of the individual.

By theology, however, is meant the divine science of spiritual things not the mass of conflicting creeds and dogmas which parade under the name of theology today. True theology bears the same relation to the arts and sciences of the world that the spirit does to the parts and members of its physical constitution. Theology is that divinely-revealed code by which man is assisted in the unfoldment of his spiritual potentialities. In this sense—and this sense only—theology is that divine science dedicated to the task of revealing to an ever-awakening humanity the mystery of the Creative Seed—the dot in the midst of the cosmic circle.

Have you ever realized how seldom a shrine, temple or church is erected to the Father Principle in religion? The churches of Christianity are all built to honor the second person of the Triad—the Christ. The same holds true in India, where not more than one or two temples to Brahma can be found but literally tens of thousands to Vishnu and Shiva. In Egypt there was but one temple to the Father Principle but scores to Ra and Osiris. In that country a precedent was established which was later incorporated in the Christian doctrine, namely the worship of the first Principle through the nature of the second. Hence the sanctifying of temples to Ammon-Ra.

Thus the second phase of the Creative Triad—Cosmic Intelligence—with its symbol, light, has been the dominating factor in religion since earliest times. In India Vishnu is the personification of the Universal Mind. In Him the divine potentialities of the incomprehensible Brahma are objectified, becoming the foundation of the world. One of the greatest secrets in mystical lore is that of the triangle. It has been truly said that any problem can be solved if its triangular base be first discovered. Every element, condition, or substance in the universe is founded upon a triad. Hence the multiplicity of triads constituting the Platonic theology.

The triangle is a continual reminder that every structure is essentially threefold and every intelligence a trinity of divine, human, and animal constituents. When man is considered as a sevenfold creature—as he invariably was in the ancient Mystery Schools—his nature was divided into two parts, of which the superior was made up of three divine elements and the inferior of four natural elements. The three spiritual parts of man are called the *Silent Ones*. They are the Three Immortals who remain throughout the ages meditating upon the fourfold body which they have permitted to exist but of which they themselves have never become a part.

In this 20th century it is generally conceded that an individual without a mind—or, more correctly, one who does not make proper use of his mental faculties—cannot succeed. Intelligence is accepted as a necessary basis for the computation of value and the rationalist is quite convinced that the salvation of the soul depends upon the clarity and organization of the reasoning faculties. This is in perfect harmony with theology, for the Savior-Gods of various peoples are really only the personifications of the Divine Intellect. As these deities come to save humanity, so the mind in man must become the *savior* of his lower constitution. The higher nature of man, being incapable

First and Second Incarnations

of death, is without need of salvation, but the lower man must build of the mind a bridge to connect his irrational soul with his divinely rational *Anthropos,* or *Over-Nature.*

Vishnu, being the active creative principle of the universe, and forever seeking the preserve His creation from the ravages of the destroying Shiva, is, therefore, looked upon as the benevolent and beneficent spirit. Here again we find a parallel between Vishnu and the human mind, for from the beginning of human civilization man has been using his mind as a weapon against the surrounding destructive forces of Nature. Man has only survived because of his intelligence, and as this increases in power he struggles ever more intelligently to counteract the forces of disintegration constantly working against him. The infant mind of primitive man conceived crude means for self-protection from both the ravages of the elements and the strange monsters of the prehistoric world. Man discovered that he could overcome the animal with fire; fire with water; water with earth. He turned the irrational elements upon themselves and thus saved his own life. Later he realized that he could harness the elements and, because he had a mind, he could control the mindless. He made the water-wheel and the windmill, with fire he tempered the metals, and harnessed the mindless beasts to plow his fields and bear his burdens, thus forcing them unquestioningly to obey his superior will. As new epochs in the history of the world brought new conditions, new faculties were evolved with which to conquer them. Man has finally come to realize that there is no problem so great, no mystery so profound, no element so strong, no beast so ferocious but that intelligence has proved its master.

However, the mind which was given to man proved not only a blessing but also a curse. Man discovered that he could accomplish anything that

he *willed* to accomplish, for Nature was no longer able to control him. So man took the mind that was predestined to be his *savior* and used it as a weapon against his fellow creatures. He brutally enslaved the mindless; he broke the bodies of the beasts and, turning upon Nature of which he was a part, prostituted his newly-found faculty by devastating the very earth that bore him. Still unsatisfied, he discovered that some of his own kind were weaker than he. Armed with primitive weapons, he, therefore, descended upon the more primitive tribes of humanity, slaying and enslaving the weaker and spattering the earth with the blood of her noblest products.

Man's ingratitude for the blessings given him out of the treasure-house of natural potentiality is beautifully expressed in the tragic legend of Prometheus. At the price not only of his own liberty but of ages of suffering, Prometheus, the friend of man, brought fire from the abode of the gods. Concealing the spark in a hollow reed, he flew down with it to the abode of men and thus revealed to mankind the mystery of the flame. For this deed he was chained to the brow of Mt. Caucasus with a vulture to feed eternally upon his liver. Man repaid the noble sacrifice of the Titian by taking fire and with it forging weapons and armor with which to slay his fellows.

Today we see thought-power—the most recent boon of the gods—crucified like the Saviors of old between the thieves of greed and passion. The mental energy given to man that he might acquire a knowledge not only of himself but of the divine plan of which he is a part is now employed principally for the accomplishment of petty worldly ends. Man has forgotten the noble stock from which he sprung and the great purpose for which he was created. As the Philistines blinded Samson so man has blinded the giant of intellect and chained it to a grindstone. This divine being, capable of soaring into the very presence of Reality, now like a degraded beast paces round and round in ever-deepening ruts, grinding the corn of modern Philistia. But intellect is a rebellious slave, for deep within it is a divine urge. The race will yet live to see blinded giant tear down the pillars of materialism, for the intellect which man has perverted will prove his final undoing.

Throughout Eastern philosophy the Universal Mind is personified and, in spite of the seeming failure of races and individuals, it finally accomplishes the redemption and perfection of the race. The average individual finds it difficult to consider forces as personalities or to look upon every energy in Nature as an individualized creature possessing intellect and power. Such, however, is the Oriental conception. Therefore, Vishnu—the personified principle of Divine Knowledge, the mind which controls the working of the whole—periodically manifests Himself, becoming temporarily involved in the processes of creation that He may bring to the world spiritual understanding necessary to cope with the drastic changes taking place in civilization at certain periods.

"When virtue fails upon the earth, then I come forth," says Vishnu in the Bhagavad-Gita, and according to the secret doctrine of the Hindus the Great Mind has come into objective manifestation nine times already that He might prevent the failure of civilization. These incarnations of the Lord of the World are called the *avataras* or the incarnations of the Great Savior. Vishnu appeared for one or more of three reasons: (1) to overcome some great evil in the world threatening the future of humanity, in the legends this evil being usually personified as a wicked king, or a great monster such as a dragon or ferocious demon; (2) to purify the faiths of men from that con-

Third and Fourth Incarnations

tamination which invariably creeps into religion after the lapse of thousands of years; (3) to found a new faith or doctrine or to sound the key word of a new period of world endeavor. Accompanying this article is a series of ten drawings from Picart's *Religious Ceremonials,* showing the purposes of the ten incarnations according to East Indian symbolism. The tenth incarnation of Vishnu has not yet taken place, but the peoples of the East are waiting for His coming as many Christian sects look forward expectantly to the second coming of Jesus Christ.

In our little brochure on *Occult Anatomy* we called attention to the curious correspondence existing between the forms which Vishnu assumed during his incarnations and the months of the prenatal epoch. The intelligence of the human embryo during those periods closely parallels the intelligence of the various creatures through which Vishnu is said to incarnate. Since Pythagoras was initiated into the Brahman Mysteries, he may have founded his numerical philosophy upon the theory of Vishnu's incarnations. The ten dots which constitute the Pythagorean *tetractys* may be interpreted, therefore, in the same manner as Vishnu's incarnations. The same is true of the ten spheres of the Qabbalists in which the Universal Spirit incarnates sequentially during both involutionary and evolutionary processes. According to the legends of His followers, Vishnu—like the Christian Christ—will come in the last day of the universe and judge the souls of all creatures.

The first *avatara* of Vishnu is termed the *Matsya,* or fish, incarnation. At a very early time in the history of the world so great a corruption blighted mankind that the gods determined to destroy the human race with a great flood. The prince who ruled at that time was a very pious man and he and the seven Rishis, or Wise Men, their wives, and pairs of all the animals and other forms of life entered an ark. The Lord Vishnu took upon Himself the

Fifth and Sixth Incarnations

body of a fish and fastened the ark to His own body by means of a cable fashioned out of a serpent. When the flood subsided, Vishnu slew an evil monster who had stolen the Vedas, or sacred books of the law. The books being returned, a new human race was formed who treasured the sacred writings and obeyed them implicitly. In the sacred books of the Hindus the story of the first *avatara* requires 14,000 verses for its recital.

The second *avatara* of Vishnu is termed the *Kurma,* or tortoise, incarnation. This incarnation is connected indirectly also with the flood, for in it Vishnu took upon Himself the body of a turtle, supporting with His shell the sacred mountain, Mandara. Using the great serpent for a rope and the mountain as an axis, the gods and demons churned the great ocean in order to regain the sacred Amrita, or the beverage of the gods. By this churning process fourteen sacred articles were discovered. These are shown in the picture grouped about the central mountain and in the hands of the deities.

The third *avatara* of Vishnu is termed the *Varaha,* or boar, incarnation. In this incarnation Vishnu is generally depicted upholding the earth with his tusks, the earth being deposited within the concave surface of a lunar crescent. According to the allegory, there was once a *Daitya* who desired to become the ruler of the earth. He ultimately grew so powerful that he stole the planet and carried it with him into the depths of the ocean. Vishnu, assuming the form of a boar, dived into the abyss and fought with this monster for one thousand years. Ultimately slaying the evil one, Vishnu restored the earth to its proper position by raising it upon his tusks.

The fourth *avatara* of Vishnu is termed the *Narasingha,* or man-lion, incarnation. This is the story of a holy man who for ten thousand years prayed and meditated for the boon of universal monarchy and that of ever-

Seventh and Eighth Incarnations

lasting life. Having become very great, he also grew equally selfish and arrogant. The gods led him into debate with his own son concerning the omnipresence of Deity. When his son told him that God was everywhere, even in the pillar supporting the roof of the palace, the evil prince in anger and blasphemy struck the pillar with his sword. The pillar, splitting in half, revealed Vishnu with the head of a lion, who after fighting with the egoistic prince for an hour dragged him into the hollow pillar and destroyed him, thus delivering the world from his arrogance.

The fifth *avatara* of Vishnu is termed the *Vamana,* or dwarf, incarnation. In this case a great monarch, becoming proud of the fact that he ruled over three worlds—heaven, earth, and hell—neglected the performance of the proper ceremonials to the gods. In the form of a dwarf, Vishnu appeared before the king, requesting a boon—that is, as much land as he could pace off with three steps. The king granted the request and ratified his promise by pouring water on the hand of the dwarf. Immediately the tiny figure increased in size until it filled the entire universe and, taking its three paces, owned the world, but out of kindly consideration for the virtues of the king permitted him to retain the government of hell.

The sixth *avatara* of Vishnu is termed the *Parasu Rama* incarnation. This is the first of the series of true human incarnations of the god. *Parasu Rama* was the son of a very aged holy man to whom the god Indra had entrusted the sacred cow. One of the Rajahs, desiring to possess the cow, finally brought about the death of the holy man, whose wife then committed *sati,* or suicide, praying with her last words that the gods would avenge the murder of her husband. Vishnu, answering the call, assumed the personality of *Parasu Rama* and after twenty battles slew the evil Rajah.

The seventh *avatara* of Vishnu, termed the *Rama Chandra* incarnation, is contained within the great Indian epic, the *Ramayana. Ravana,* the evil king of Lanka, which is now Ceylon, stole *Sita,* the ideal of East Indian womanhood from her beloved husband, *Rama.* Assisted by *Hunaman,* the king of the apes, *Rama Chandra* won back *Sita* and, having tested her by fire, proved that she had remained true to him. The apes in a single night built a stone bridge between Lanka and the coast of India. *Ravana,* in order to torture *Hunaman,* king of the apes, set fire to his tail. *Hunaman,* running through the streets of Lanka, in turn set fire to the city, thus virtually destroying the power of *Ravana.*

The eighth *avatara* of Vishnu is termed the *Krishna* incarnation. The story of *Krishna* is so well known that it hardly requires any elaborate description. The illustration depicts the birth of *Krishna* and also the legend of his escape from death while an infant by being carried across the river in a basket. The water rose, threatening to destroy the bearer of the sacred child. To prevent this calamity, *Krishna* permitted one of his feet to hang over the edge of the basket, whereupon the water subsided. There are numerous instances in the life of *Krishna* which parallel the experiences of Jesus. These include the slaughter of the innocents, the transfiguration, the crucifixion, the resurrection, and the ascension. *Krishna* is considered as a personification of the sun, and his consort, Radha, is the embodiment of the earth.

The ninth *avatara* of Vishnu is generally termed the *Buddha* incarnation, although a great number of Hindus disagree with this. Some Orientalists have gone so far as to declare that the Christ of Christendom represents the ninth *avatara* or incarnation of Vishnu. The life of *Buddha* is beautifully set forth in Sir Edwin Arnold's *Light of Asia. Buddha* was an Indian prince who, inspired by the needs of humanity, renounced his kingdom and dedicated himself to the service of mankind. After many years of renunciation and prayer the two great laws of life were revealed to him—reincarnation and karma. He lifted the Buddhist faith from comparative obscurity to the dignity of the world's greatest religion, and at his death or translation a great number of Indian nobles were present. It was found impossible to light the funeral pyre until the body burst into flames by the release of spiritual energy from a great emerald which adorned the body of the dead sage.

The tenth *avatara* of Vishnu is termed the *Kalki,* or horse, incarnation and is the one which is yet to come. This incarnation is generally symbolized by a picture of a man leading a riderless white horse. The animal is sometimes shown with wings like the fabled Pegasus of the Greeks. Among many nations the horse is an emblem of the animal world or the lower sphere of being. In this sense it may infer that when Vishnu appears for the last time he will be mounted upon the world—that is, victorious over the substances of inferior Nature. The Brahmans believe that in his tenth *avatara* Vishnu will act as the true Savior of the world, redeeming the faithful from the sorrows and limitations of mortal existence. No man knows the day of his coming, but the Hindus are positive that when the great need arises he will be there to preserve and redeem those who have been faithful to his laws and tenets. Such, in brief, is the story of the ten immortal incarnations of the Lord of Light.

A careful consideration of the graduated series of ever nobler creatures through which the great Vishnu incarnates reveals an evolutionary doctrine

Ninth and Tenth Incarnations

subtly concealed behind these curious emblems. Of this Madam Blavatsky writes as follows:

"In this diagram of avatars we see traced the gradual evolution and transformation of all species out of the ante-Silburian mud of Darwin and the *ilus* of Sanchoniathon and Berosus. Beginning with the Azoic time, corresponding to the *ilus* in which Brahma implants the creative germ, we pass through the palæozoic and Mesozoic times, covered by the first and second incarnations as the fish and tortoise; and the Cenozoic, which is embraced by the incarnations in the animal and semi-human forms of the boar and man-lion; and we come to the fifth and crowning geological period, designated as the 'era of mind, or age of man,' whose symbol in the Hindu mythology is the dwarf—the first attempt of nature at the creature of man. * * * From a fish the progress of this dual transformation carries on the physical form though the shape of a tortoise, a boar, and a man-lion; and then, appearing in the dwarf of humanity, it shows Parasu Rama physically, a perfect, spiritually, an undeveloped entity, until it carries mankind personified by one god-like man, to the apex of physical and spiritual perfection—a god on earth." (See *Isis Unveiled.*)

In the *Vishnupuranam* it is written: "This universe hath sprung from Vishnu,—and in Him it is established. He is the cause of creation, maintenance and destruction thereof, and He is the universe." Vishnu is thus to be considered both the fabricator and the fabric of the world structure. He is the Deity in which men live and move and have their being. He is that objective power which manifests the eternally subjective condition of Brahma, the first creative person of the Divine Triad. He stands between

the superior heavens which are of the nature of Brahma and the inferior world which is of the nature of Shiva. Therefore, He is the sun which, according to the Mysteries, occupies the focal point between abstraction and concretion. As Lord of the sun He is the patron of all creatures and forms, the bestower of life and the giver of abundance. He is often represented with blue skin, the blue representing the heavens which are his body and also the subtle invisible ethers which form his magic horse. In Indian art Vishnu is often depicted sleeping through the night of cosmic darkness upon the coils of a great serpent. When thus represented a lotus stalk is shown growing out of his navel and upon the blossom of this lotus sits the great Brahma with four heads. It is very difficult to secure any satisfactory explanation of this symbol which pertains to the deepest principles of Eastern occultism. In one sense of the word, Vishnu—like the Greek Cronus—destroys the power of his father and usurps his authority as Lord of the world. When Vishnu fabricates the universe he absorbs into it the great Brahma, for in the last analysis Vishnu forms the universe out of the nature of Brahma, of whose constitution He also is a part. The lotus growing from the navel may be interpreted to signify that Brahma is the Cause which nourishes the world through a spiritual umbilicus symbolized by the lotus stalk. The symbol may also be interpreted to mean the gradual growth or ascension of Brahma out of the nature of Vishnu, for when the latter deity is asleep in the coils of the dragon of measureless time Brahma rises out of and exists superior to the sleeping Vishnu.

The ten incarnations of Vishnu may be said to represent those creative efforts made by the gods while they were attempting to establish various species of organized life upon the face of the world. From earliest times life struggled to manifest itself through adequate vehicles and in its effort to discover the proper type of body for its purpose experimented with many forms and cast them aside. From these rejected structures have descended many species of irrational creatures to whom it was found the divine nature could not be imparted. Certain members of the simian family represent one of the types of bodies into which the Lords of Reason could not descend. Therefore, in them the conscious mind is absent.

For thousands of years every civilization, remembering the promise of the Lord of Light—which promise has been given equally to all men—has believed the time to be at hand for the last *avatara* of the Lord of the world. Each generation believes that it needs him more than any other generation of the past or of the future. For nineteen centuries Christians have been daily awaiting the second coming of the Messiah and the consequent end of the world. Today there is undoubtedly a grave decline of virtue and a great spiritual need, but who knows whether tomorrow will not offer a still greater problem?

When the World Lord shall come no man knows, for humanity is not farsighted enough to realize the moment of its own greatest need. But according to the deepest concepts of mysticism, He is always here, riding upon the white horse of the world, guiding with sure hand the reins of the divine steed. The white horse may well symbolize the purified soul of the redeemed man, its wings the spiritualization of the material body. Every pure heart and enlightened mind becomes a vehicle of expression for he World Lord, who is ever speaking to mankind through the lips of purified human creatures.

As with His last coming the Lord of enlightened love redeems His world and accepts his creatures back again into the nature of Himself, so in the

life of every individual there comes a time when the Lord of enlightened love within himself becomes the dominant factor in his life. Once this spiritual being is cognized and its power appreciated, it becomes the ruler of man's lower world and gradually absorbs the mortal man into its own immortal nature.

Every human being has within himself a Lord Vishnu, the objectification of the spiritual germ—Brahma. This Vishnu is the immortal spirit of understanding of accomplishment, of realization, and of divinity itself. When man purifies his body, opens the chambers of his heart, and disentangles the skein of his thoughts he becomes finally a living temple. And to this temple Lord Vishnu comes because the house has been made ready for Him. Until this Universal Spirit of Light first comes to the individual, it will never come to the world. Each human being in turn must experience the mystery of the second coming of his Lord and until such time as this takes place his spiritual redemption is not consummated. All the mysteries of the outer world must take place within the little world of man's consciousness before they can be of any benefit to him.

Questions & answers

Q. I have always had a deep love of Shakespeare—I think his "Hamlet" above all. And yet I never read "Hamlet" that I do not feel a hidden symbolism behind the character that is elusive and yet persistently puzzling. What is your opinion of the symbolism of "Hamlet," for the usual literal interpretation never seems adequate?—D. M. C.

A. As you probably know, the author of the Shakespearian plays borrowed the plot of Hamlet from a very much earlier writing, making such changes as he saw fit. The conversational parts, of course, are the ones which contain the most subtle shades of meaning and were written with the needs of an acrostic and also a biliteral cipher in mind. There is little doubt that the Shakespearian plays, if not written by Sir Francis Bacon, were at least prepared under his supervision and with his assistance. The name "Hamlet," having "Ham" for the first syllable, is a daring play upon the name of Bacon himself and, as may be expected, a certain part of his own life is involved in the story. There were certain mysteries in the early life of Lord Bacon which may, in part at least, be paralleled by incidents in the youth of the "melancholy Dane." The entire Shakespearian collection of plays and sonnets contains Masonic and Rosicrucian philosophy. In some cases this is deeply concealed and in others it is more apparent. There are many allusions to the mystical sciences in Hamlet, also in Macbeth, The Tempest, and The Tragedy of Cymbeline. The mystery surrounding the Shakespearian plays has not yet been solved, but everything points to the conclusion that they represent a direct effort on the part of certain European secret societies to promulgate their doctrines among the learned of Europe. One author who has written extensively on the subject claims to have discovered part of the rituals of the modern Masonic order in certain of the Shakespearian plays. Of course, philosophically, Hamlet may be considered as an allegorical

depiction of the struggle through which every individual must pass on the path to self-mastery. The entire play of Hamlet is a Rosicrucian enigma and time alone can completely disentangle the skein.

Q. Will you please clarify the subject of prayer. Does man pray to a personal God? Is prayer merely auto-suggestion?—V. F. V.

A. As the philosopher realizes that there can be no personal God, he considers prayer in a light very different from the orthodox churchgoer. To the philosopher, God is a Principle, a Power, and a Spiritual Reality. God is the universal life everywhere and in all things. Man is, therefore, part of the nature and substance of God, for man is a composite creature consisting of spirit, soul or mind, and body. All that is visible in the physical world is the body, but within it and controlling it is a divine life which is part of the very nature of God. The spiritual part of man is called the *Anthropos* or, in the words of Emerson, the *Over-Soul*. There is a law in Nature that we attract to ourselves that which we desire and also that which we hate. So if we love anything or hate anything sufficiently, it finally becomes an inseparable part of ourselves. Everything that we desire, we actually pray for, for prayer and desire are of a similar nature. A desire for that which is right is a continual offering to the Deity; a desire for that which is evil is, in like manner, a continual blasphemy against the Divine Power in Nature which is ever effecting the perpetuation of good. It is not what we pray for in the morning or evening which constitutes true prayer; prayer is that which we desire continuously throughout every minute and hour of the day.

Q. Based upon the purely physical aspects of evolution, the materialist has formulated as the basis of ethics the law of the survival of the physically fittest. From a similar observation of intellectual processes and accomplishments, the intellectualist has enunciated the doctrine of the survival of the intellectually fittest. Is it not a fact, however, that evolution represents essentially the survival of the morally fittest?—F. V. S.

A. The physical body and the intellectual nature are both vehicles for the expression of an indwelling divine nature, which is superior to, but is hampered in its expression by, its mental and material constitutions. If you consider the moral nature to be that part of man which intuitively recognizes right, virtue, and integrity, and attempts to govern its compound structure according to the laws of ethics, then you are no longer referring to a vehicle but to that spiritual nature of man which is the source of his bodies. From a purely materialistic standpoint, the ethical nature is the highest expression of mental evolution because it is the result of an estimation of actions and reactions and their relationship to the self. The reaction of the spiritual nature upon the material nature results in the creation of the soul, and the soul is—to a certain degree, at least—the ethical nature. Spirit and matter are divine elements, in fact phases of one element, but the soul is an artificial element created in man by the processes of mental and physical evolution. By projecting Redbeard's law of the survival of the fittest into the true philosophical aspect of man's evolution, we find that the body of man is gradually devoured by that which is stronger than itself—that is, it is absorbed into the nature of the soul, for the soul is, in the last analysis, the highest condition of the regenerated body. The soul, in turn, is devoured by the spirit. Ultimately there is but one thing capable of survival, and that is spirit, because spirit is the only substance or condition not subject to destruction. Evolution progresses from the least degree of spirituality to the greatest degree of

spirituality; involution from the greatest degree of spirituality to the least degree of spirituality. Ultimately spirit—like Saturn—devours all its children and is itself an eternal condition. Evolution is only noticeable because through its mysterious process the activity of spirit becomes ever more tangible and the control of matter ever less complete. One writer has declared evolution to be merely the process of turning the internal constitution of the creature outward and the outward constitution inward. In its pilgrimage through the varying degrees of substance—or, more accurately, the various conditions of separateness from its source—the life principle in man gradually unfolds a type of consciousness that is capable of self-recognition. Accomplishment of this step completes the process of involution, for man is then an individual unit with an individual center of self-awareness. The process of evolution then begins, and by it the center of awareness is continually increased until it gradually absorbs into itself the shell or personality originally inclosing it. During the process of evolution the center of self-consciousness stores up experience, which experience itself becomes an immortal part of man's divine nature. This immortal body thus built from the reactions and experiences of life gradually becomes the spiritual cause of the ethical nature, and when the evolutionary process is finally completed man will consist of a radiant center of self-consciousness plus the fruitage of experience—the soul.

Q. I find in occult literature references of a seemingly contradictory nature respecting the "mind" and its legitimate office in the compound constitution of man. For example, one author solemnly adjures us to make every doctrinal belief pass the gauntlet of reason, declaring that reason's torch is the safest guide to wisdom. In other writings along occult lines, however, I find numerous allusions to the "mind" as being the deprecatory factor that separates us from God. On the other hand, does the "mind" not stand as the mediator between the lower self and the Higher Self—that familiar figure of the reconciler of the extremes found not only in the teachings of philosophies but also in the occult constitution of the universe?—Anon.

A. There are two distinct schools of religion and philosophy. In one the reason is made the final criterion; in the other the heart and its intuitional facilities are considered supreme. Technically, the mind is divisible into two parts, one of which we can call the *spiritual* mind and the other the *material* mind. The spiritual mind is part of the divine constitution of man and in this sphere of consciousness the human spirit itself has its abode. The material, or animal, mind is united to the personality and is the one so often referred to by the Christian Scientists as the "mortal mind." The functions of the mind, however, are so abstract and bewildering that only with the greatest difficulty can even an expert distinguish the spiritual from the material mind. Some have declared the key-word of the lower (material) mind to be *analysis;* that of the higher (spiritual) mind, *synthesis.* The higher mind we know to be creative because it partakes of the creative power of spirit. The lower mind, on the other hand, is not creative but mimics the mental attainments of other creatures. The products of the higher mind cannot be dissociated from the consciousness itself; therefore, what the higher mind thinks, the individual is. On the contrary, the individual who functions only through the lower mind may act in absolute discord with his intellectual concept. Above mind in both of its phases, however, is a plane of higher cognition which is purely spiritual. This sphere of spiritual cognition is termed by the

Eastern philosophers the "Buddhic" level of consciousness. The Eastern Schools teach that it is possible to transcend the intellectual faculties and reach a condition of spiritual illumination without the use of the mind, but this is not possible in the Western world because of the intense activity of the lower constitution. That which the Westerner must do in order to attain the highest spiritual good for himself and those about him is to lift his level of thinking from the animal, or material, mind to its higher octave—the spiritual mind. By accomplishing this he becomes a creative thinker as the highest plane from which man may create at the present time is the mental. Most of the so-called spiritual impulses recorded in the constitution of the individual are really products of the higher mental nature. Lofty altruistic tendencies and idealistic concepts, together with the highest and fullest grasp of the deeper realities of life, come through the higher mental nature. When the individual transfers his center of thinking from the lower mind—which is notion—to the higher mind—which is reason—he has accomplished much. True reason is a divine faculty, not to be confused, however, with its shadow of argument and dissension in the material world. Reason overshadows thought in the same way that a learned person transcends an educated one, for education is merely dependent upon memory while learning is dependent upon understanding. Those who would reach the summit of philosophical attainment must first learn to think true, and thinking is never true until it has its source in the spiritual mind of man. The material mind is involved in the illusion of existence; it is a slave to convention; it is bound around with concepts of space and time; it is often ensouled with the racial spirit; and, like the material nature of man, it is sloughed off after death. On the other hand, the divine mind is free from the illusion of personality; it has never come into birth or become part of that nature which is born and dies; and, dwelling in eternity, it is above the delusion of time. Whereas the mortal mind knows only what it wants, the immortal mind is fully acquainted with the needs of the personality that is evolving under its protection. The individual who raises the mind so that he thinks in harmony with its immortal part is himself immortal; rather, we should say, is aware of his own immortality and, having reached this condition, is incapable of death.

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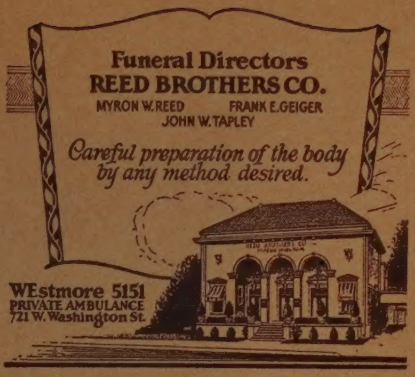

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